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biological hypothesis than as an independent instrument of investigation, and secondly, because he does not keep it free from the spirit of speculative utilitarianism. Assuming the correctness of Darwin's scientific position, this treatise examines its bearing upon morals, distinguishing between fact and speculation in Darwin's own moral theory. Where Darwinism breaks down in its application of evolution to ethics is in the failure to account for the human conscience. He finds no conscience in the animal, and therefore the conscience of man cannot be a development from the conscience of the lower animal. Instead of resting here or groping for more facts he turns to speculation, and takes sociability on the one hand, which is common to man and beast, and on the other high intelligence, which is peculiar to man, and gets from the combination a primitive conscience. Professor Schurman entertains a great admiration for Darwin as a scientist, and shows a very close acquaintance with his system, but on this point he claims that Darwin is inconsistent with himself, though entitled to gratitude for directing attention to the great question of the evolution of morals as distinct from empirical morality. If ethics is ever to become a science in the true sense of the term, he thinks we must bring ourselves back to this point of departure, shun speculation, and follow the historical method. This, he argues, will in time bring us a rich harvest of facts, which will throw light on many vexed questions.

There is one point on which we cannot quite follow our author's reasoning. We do not see how all the facts in the world gleaned from an investigation of the history of morals can enlighten us as to the origin of the moral sense. A very interesting collection of facts may be tabled for the use of philosophers, but what has all that to do with the origin of the moral sense? If the moral sense is simply an evolution from a physical basis, there is a missing link in the Darwinian system, which our author very clearly points out, but we find no suggestion as to where this link is to be discovered, and no suggestion of an alternative. It may, for instance, be very interesting to learn, with our author, how certain remote savage tribes regarded the question of chastity, and to trace the growth of the law of moral purity as a personal obligation, but the question as to the nature and origin of our moral perceptions is not thereby settled. On the other hand, if we cannot settle this question in a scientific way, there remains the alternative of a creative fiat, but that would be breaking the chain of the evolution hypothesis. Unfortunately, the limits within which our inquiries as to the development of the moral sense in man can range are too restricted for either proving or disproving the Scriptural account by scientific observation. If primeval man was made "upright" and lapsed into barbarism and immorality, the condition in which the dawn of history finds the savage races would be only what might be expected; but all our researches cannot carry us over the prehistoric period to the birth of the moral sense in man. Until evolution can give us a scientific explanation of the existence of conscience, we cannot look to it as a guide in determining the graver questions of ethical science.

### III.

#### BEGINNINGS OF THE STRIFE.

GENERAL CRAWFORD'S "*Genesis of the Civil War*"\* is a work that must produce a deep impression upon American readers. It is in many respects the most important and interesting war book which has seen the light. Never before has there been an attempt to set forth the full history of those political events and discords

\* "*The Genesis of the Civil War. The Story of Sumter, 1860-1861.*" By Samuel Wylie Crawford, Brevet Major-General, U. S. A. Charles L. Webster & Co.

which, like the mutterings and rumblings preceding an earthquake, agitated the country prior to the declaration of civil war. And yet without such a work one-half the significance of the struggle would be lost to succeeding generations. Happily, General Crawford has brought to this great task those qualifications which alone could insure its accomplishment, judicial calmness and impartiality, with a true historical instinct. It would have been easy to load down a work of this character with a prolixity of detail that would have successfully immured the main purpose of the author as a historian. That purpose, as stated in the preface, is not the "recital of the long train of predisposing causes," but rather those of "an immediate and exciting nature," which preceded the outbreak of hostilities. The history of political parties, the origin and progress of the anti-slavery agitation, the character and development of the "peculiar institutions," are questions which the author scarcely touches. He begins with the actual throes and agonies of the war-birth. Many of us will remember the protracted negotiations preceding the assault on Fort Sumter, and the oft repeated but vain prophecy that neither side meant serious business. In England this was at the time the general opinion. Nothing can be clearer in the light of this work than the determined attitude of South Carolina from the very first. The decision and boldness which guided the counsels of that State could only have been derived from the perfect unanimity of her people on the question of separation. This much has always been known, but the inner springs of action—the impulses which moved that Commonwealth, the skillful and daring diplomacy of her rulers which gave her for a time the seeming advantage—have never been so clearly set forth as in this volume. The same may be said as to the embarrassments of the Buchanan Administration. As the story unfolds itself we begin to understand how fearful was the responsibility which pressed upon the rulers of the nation at that period. With divided counsels the President had no easy task to see the straight line of duty. General Crawford's estimate of Mr. Buchanan is that he desired and strove to serve his country, but that he utterly misunderstood the real nature of the crisis. His policy was vacillating and timid from the very first. In his anxiety to maintain the peace he permitted himself to make personal guarantees which were eventually used against him, and when at length he came to see the necessity of stern and straightforward action, the great opportunity of his life-time had passed away. "When history," says our author, "shall come to pen the record of the close of his career, it will judge him not from what he did, but what from his great opportunities and grave responsibilities he utterly failed to do."

The greater part by far of this book is taken up with the story of Fort Sumter, for it was the fate of that fortress to be the hinge of the controversy immediately leading to the war. The whole force of the Carolinian sentiment, after her formal secession, was concentrated in the one determination to wrest that fort from the possession of the general government. When diplomacy failed force was resorted to, and thus was precipitated a conflict which could not at best have been far distant. Major Anderson has been fortunate in his historian, and in the light of these papers stands forth as a wise and resolute, while, at the same time, a humane and thoughtful commander. Sympathizing with Southern sentiment, he yet held firmly to his soldierly duty, and, availing himself of the full discretion accorded to him by the War Department to abandon the untenable position of Fort Moultrie for the apparently impregnable one of Sumter, he aroused against himself the bitterest antagonism of the South. The honor of South Carolina was pledged to the downfall of Sumter. As our author served as medical officer to Anderson's command, and was with him from first to last of the contest for the fort, he is able to give many interesting details which would otherwise have scarcely

been recorded, and with the capture of that stronghold by the State his narrative ends, although he adds some particulars as to the after career of the little garrison and other matters pertinent to the subject. The book is well illustrated.

## IV.

## PRE-GLACIAL MAN.

UNDER a somewhat quaint title, too long to reprint in these pages,\* Lorenzo Burge discusses the interesting question of the history of creation, and of man from the year 32,500 before Christ. The book is not strictly scientific, but the author claims that it is based on scientific data, such as geological discoveries, investigations of the glacial period, and the labors of such men as Adhémar, Layard, and Professors Smith, Sayce, and others. The Bible account of these matters he treats as allegorical, but accepts it fully in the light of his interpretations. The creative periods, or days, contained, in his opinion, hundreds of thousands of years each, and the "shorter periods of man thousands and tens of thousands of years." Adam is the generic name of a race, and there were several distinct races on the earth, of which the Adamic was the highest in intellect and power. Man, the animal, existed before Eden, and entered it as such, and Eden itself was a large portion of the continent of Asia in which the Aryan race found its first home. The temptation in Eden was simply the ardent desire of the race after spiritual knowledge, which opened their eyes to the degradation of a merely animal existence, however innocent, and led finally to the dispersion of the race in order that the new "evangel" might be proclaimed to all other races on the earth. The real "fall" took place, in the author's view, during the period preceding the Deluge, when the intellectual man, as represented in the Aryan race, fell so far beneath the animal as to be unworthy to live. A remnant of the race survived and have thus received another opportunity of doing what their ancestors neglected.

There is a great deal of ingenuity and an evident familiarity with scientific facts in this production, which combine to make it interesting. The author, while revering the Bible, cannot accept it in a literal sense, and gives many reasons why, though the majority of good church people will scarcely dare to accept his conclusions. He rejects the idea that all mankind sinned in Adam or in anybody else, and that the heathen are going down to endless destruction. Immortality, he believes, is a kind of evolution or advancement, but the germinal principle of it, which exists in every man, may be destroyed by sin, and then at the period of bodily dissolution the particular man ceases to be. A bad man is the only kind of a devil the author believes in, and all men can obtain immortal life by deserving it.

Such books as these will scarcely disturb the settled beliefs of the masses, but they will be read by the curious and exercise a certain influence on the future developments of creed. Many people doubtless see no escape from the alternative of accepting the literal statements of the Bible and rejecting it as the Word of God, but there is an increasing tendency to search for some other method of silencing objections than that of the pious negro mammy who declared that she would be perfectly willing even to believe that Jonah swallowed the whale if the Bible said so. The author cannot understand how any vessel like Noah's ark could possibly have held pairs and sevens of all the creatures on earth, with food for a year, and how the family of Noah could have attended to them; but once admit the supernatural and all difficulties vanish before credulity. The author accepts the fact of a limited deluge as sufficiently authenticated, and on this point is in line with modern orthodoxy, and he believes that to the great Aryan race is intrusted the great responsibility of communicating the gospel to all mankind.

\* "Pre-Glacial Man. The Aryan Race," By Lorenzo Burge. Lee and Shepard.